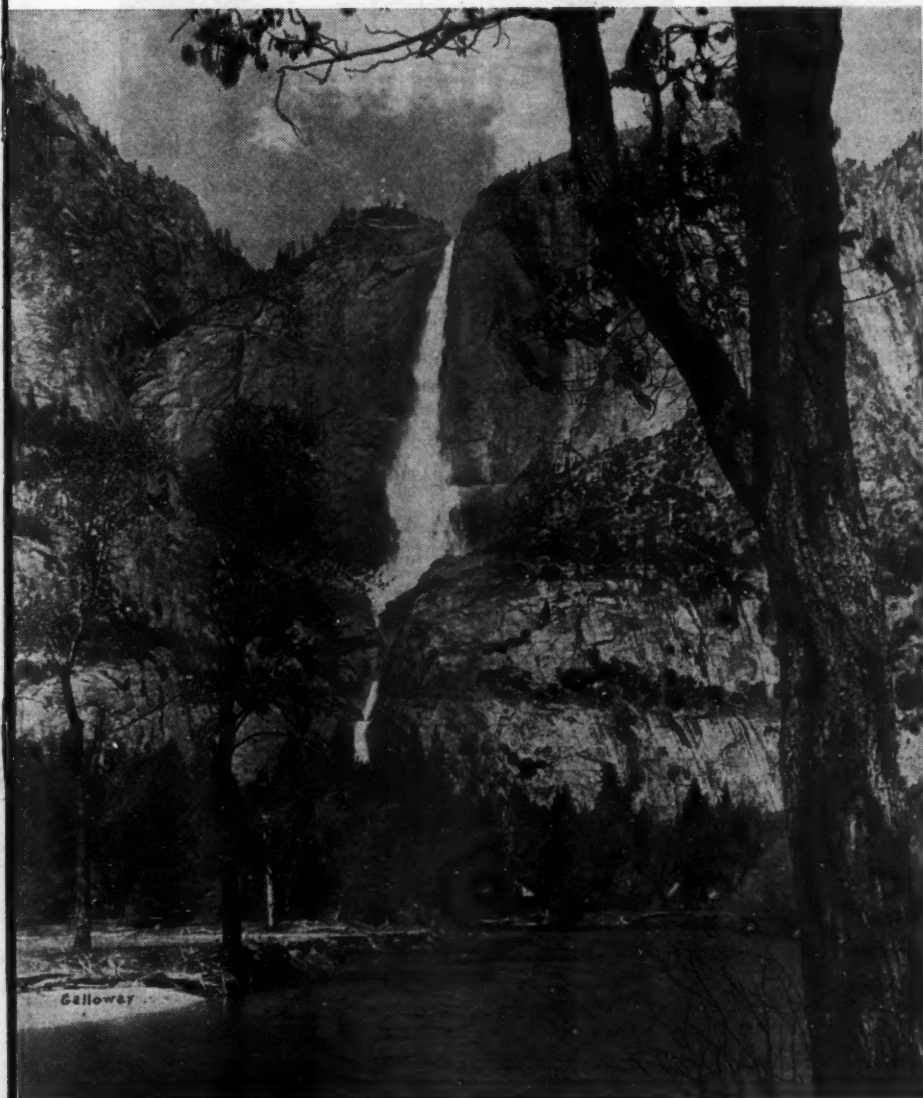


Church of God

Evangel

March 11, 1957



Moses—

An Example

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Prayer's

Partner

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The Supreme Question

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March, Herald of Spring

By AVIS SWIGER

*"The year's at the spring
And day's at the morn,
God's in His heaven—
All's right with the world."*

—Robert Browning

This verse expresses our feelings for the blustery month of March. It reminds us much of our personal experiences in the Christian life. The clouds will be hanging low and driven by swift winds one day; then the next day the sun will be shining in full power and glory. Every Christian experience is also made up of clouds and sunshine. We have no doubt of the reality of the clouds when they appear to darken our paths, for they are attended by gloom and sorrow of mind and spirit. Just as real as that depressing experience is the one of joy and victory that is sure to follow.

March has been officially the third month of the year ever since the days of Julius Caesar; however, some of the European nations still retained the old idea that it was the first month of the year until the eighteenth century. The Jewish calendar is thought to have begun the new year with the last few days of March.

The name *March* is derived from the Latin word *Martius*, which was their name for the Roman god of war, Mars. Their idea in using his name was to honor him. If we ever think of Mars at all in connection with the month of March, it is to be grateful that we know the true and living God, and do not have to appease the wrath of an angry war-god.

The month of March in moderate climates is typical of a normal Christian life in yet another way. All of nature seems dead when the month begins, but soon the sap begins to rise in the trees, buds appear, and all animals that have hibernated for the winter come out from their retreat. The unregenerated man is "dead in trespasses and sins" until he repents and receives the new life (sap) which revives him, makes him a new creature, and he begins to bud and bear fruit.

March is the birth month of many great men, among whom is the greatest African missionary, David Livingstone.

Many notable events have happened in this "windy month." The first transatlantic radio broadcast was made March 14, 1925. Alexander Graham Bell patented the telephone on March 7, 1876. "The Star-Spangled Banner" became our national anthem on March 3, 1931.

"We, the Christians of 1957, do hereby dedicate ourselves to a renewed life and effort for the cause of God. We will strive to make this season the ending of a 'cold' experience and will step out into the springtime of God's love and service." Will you subscribe to this plan for a fresh start?

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Church of God Evangel

Official organ of the Church of God
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DECLARATION OF FAITH

WE BELIEVE

1. In the verbal inspiration of the Bible. 2. In one God eternally existing in three persons; namely, the Father, Son, and Holy Ghost. 3. That Jesus Christ is the only begotten Son of the Father, conceived of the Holy Ghost, and born of the Virgin Mary. That Jesus was crucified, buried, and raised from the dead; that He ascended to heaven and is today at the right hand of the Father as the Intercessor. 4. That all have sinned and come short of the glory of God, and that repentance is commanded of God for all and necessary for forgiveness of sins. 5. That justification, regeneration, and the new birth are wrought by faith in the blood of Jesus Christ. 6. In sanctification subsequent to the new birth, through faith in the blood of Christ; through the Word, and by the Holy Ghost. 7. Holiness to be God's standard of living for His people. 8. In the baptism of the Holy Ghost subsequent to a clean heart. 9. In speaking with other tongues as the Spirit gives utterance, and that it is the initial evidence of the baptism of the Holy Ghost. 10. In water baptism by immersion, and all who repent should be baptized in the name of the Father, and of the Son, and of the Holy Ghost. 11. Divine healing is provided for all in the atonement. 12. In the Lord's Supper and washing of the saints' feet. 13. In the premillennial second coming of Jesus First, to resurrect the righteous dead and to catch away the living saints to Him in the air. Second to reign on the earth a thousand years. 14. In the bodily resurrection; eternal life for the righteous and eternal punishment for the wicked.

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The Supreme Question

By Henry C. Stoppe

PILATE, THE ROMAN governor and procurator of Judea, standing on the balcony of the judgment hall, desiring to play political poker with both the Roman government and the Jewish leaders, asked this all-important question, "What shall I do then with Jesus which is called Christ?" (Matthew 27:22). Although nineteen centuries have passed, this interrogation is no less important today. Each individual must decide for himself what he will do with Christ.

You have the choice of doing one of three things with Christ: *you can reject Him; you can procrastinate; or you can accept Him.*

FIRST: YOU CAN REJECT HIM

As a free moral agent, you have the power to do that. If you are so disposed, you can lock the door of your heart and shut Christ out. You can say, "I refuse to have Him rule and reign as the king of my heart." But know this, when you reject Jesus, you are rejecting your only means of salvation. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," Acts 4:12. If you reject Him, you have chosen to spend eternity in the region of the lost, eternally separated from the presence of God, the holy angels and the saints of God. If you reject Christ, you have rejected your only hope of eternal life. Jesus said, "No man cometh unto the Father, but by me." You need not search for another door that leads to heaven. Jesus said, "I am the door."

SECOND: YOU CAN PROCRASTINATE

It is characteristic of human nature to take a chance. Centuries of association with the devil and the powers of hell have blinded men to the tremendous responsibility of their present position. When a man discovers he has lost a dollar bill, he will begin to search for it immediately. He lays everything aside and concentrates on finding the lost money. If necessary, he will have others to help him. But this same man, sad to say, would not be so concerned about his own soul, which is worth more than the whole world. When you show him from the Scriptures that he is lost, he feels that tomorrow will be a more acceptable day to turn to Christ. I am convinced there are more people in the realm of the lost who once intended to be saved than there are who with finality rejected Him. Most persons intend to accept



"What shall I do
with Jesus?"

Christ, but they think they have plenty of time to do so. The fact that people all about them are dying suddenly and without warning does not alarm them. The wise man said, "He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy," Proverbs 29:1.

THIRD: YOU CAN ACCEPT CHRIST

If you do not reject Him, and you will not procrastinate, there is only one thing left for you to do, and that is to accept Him as your Lord and Saviour right now. In John 1:12, we read, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." The Bible does teach good works, it teaches holy living, it teaches separation from sin, and it teaches church membership; but salvation is more than measuring our lives by a puritanical yardstick of ethical codes. It is your personal acceptance of Christ as your Lord and Saviour, believing in the finished work of Calvary as your only means of salvation. Romans 10:9, 10 states, "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

In conclusion, let me remind you that this is a personal matter. It is life's most important question and is directed to *you*, personally. "What will *you* do with Jesus?" Regardless of how disturbing this question may be, you must answer it now. Remember, the road of tomorrow leads to the city of NEVER. If you wait until then, you may be asking the question, "What will He do with me?"

PRAYER'S PARTNER

By Mrs. Joel L. Irvin

*Jesus prayed and urged us
to pray—much of His praying
was with fasting, and He
urged us to fast as we pray.*



Mark 9:29, "And he said unto them, This kind can come forth by nothing, but by prayer and fasting."

"Prayer is an offering up of our desires to God for things lawful and needful, with an humble confidence to obtain them through the mediation of Christ, to the praise of the mercy, truth, and power of God."

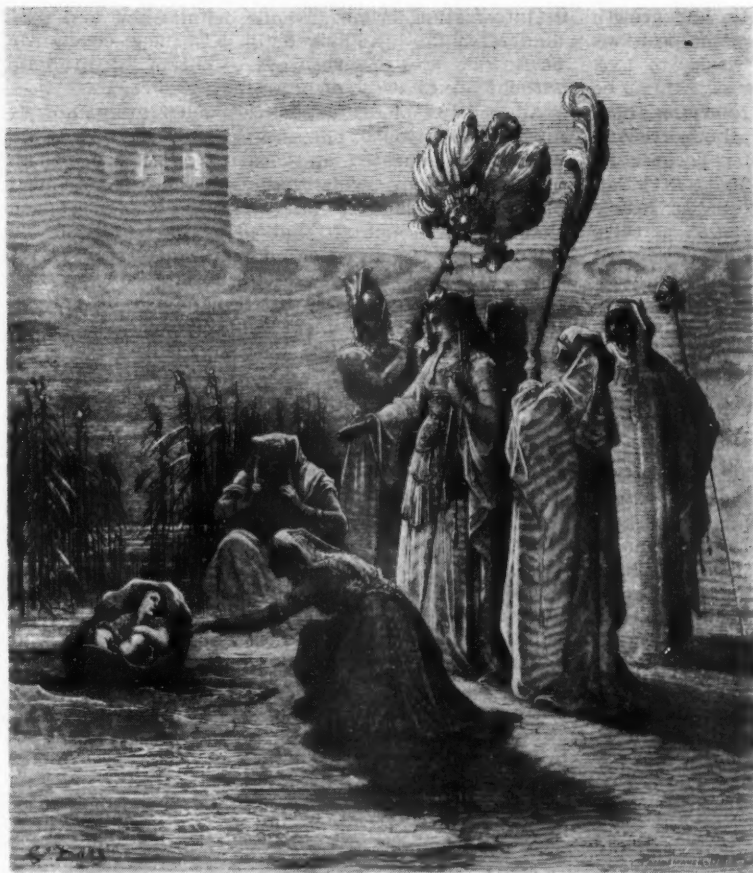
—Cruden's Concordance

The Scripture reading involves a helpless boy who was deaf and dumb. His father had approached the disciples for them to heal his son, but they could not because they lacked the power and necessary faith. After Jesus healed the boy, the disciples asked Him privately, "Why could not we cast him out?" And Christ's answer was, "This kind can come forth by nothing, but by prayer and fasting." Prayer is the most precious privilege God ever afforded man. In the Bible verse the situation is very clear that faith can be increased through prayer and fasting. This great truth came from the lips of our Saviour who had the authority and power over the deaf and dumb spirit. He went about teaching, preaching, and healing those who were oppressed. Jesus gave to His disciples the answer that can change our attitude and our faith today.

If fasting is observed as a partner to prayer, the individual's desire for his own will to be accomplished is lessened, and as a consecration is made a more complete surrender to the will of God is possible. Jesus gave us the directions as to the spirit in which one should fast. Matthew 6:17, 18, "But thou, when thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly." The anoint-

ing possibly makes the fast more sacred and consecrated since Christ gave the instructions. Everyone knows that proper prayer habits draw a person closer to God and spiritual desires. When prayer and fasting are observed with the proper motive in mind of glorifying God, an increase in faith may be expected. Instead of the works of the flesh, such as jealousy, envyings, adultery, fornication, and strife, etc., being manifested, there will be spiritual manifestations. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts," Galatians 5:22-24.

A Christian certainly would not think of going through a day without praying; if he went several days or longer, he would feel he was "losing ground." Yet one will go for months and even years without the partner of prayer. Since Jesus taught fasting, then it is spiritually beneficial for us today. While fasting, we should make intercession for others; by so doing it is easier to obtain the things that we need for ourselves. Meanwhile, the time can be spent in obtaining "spiritual food" through prayer and the study of God's Word. If Christendom practiced more self-denial in consecration, there would be fewer spiritual shipwrecks along the way. One of the most important practices of our lives would be to observe the "Golden Rule." Many times, it is easier for us to see the faults and failures of others rather than the good qualities they may possess; yet as we reverse the situation and use that method on ourselves, we readily admit that the art of "looking for a rose is better than just gathering weeds."



MOSES —

An Example

By

Paul L. Walker

TEXT: *Hebrews 11:24-26: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward."*

THE BIBLE presents to the world many outstanding men of meritorious deeds and faith who serve as examples to striving Christians everywhere, but many of these illustrious faithfuls have performed services for God which are quite far removed from our ability. We are not called upon to offer a literal sacrifice like Abel, to build a literal ark like Noah, to estrange ourselves from homeland to "search for a city" like Abraham, or to lead great armies into the foray of righteousness like Gideon, David, and countless others; no, ours is the same battle, but under entirely different circumstances with completely divergent methods. Moses, however, in this line of spiritual progenitors, stands as an outstanding

example to every twentieth-century Christian as He presents his example in *denial, decision, determination, and device*. This example strikes near to us, for we must follow it if we are to walk as consistent disciples of Christ.

AN EXAMPLE IN DENIAL—" . . . refused to be called the son of Pharaoh's daughter."

Moses denied himself of rank and greatness as is vividly portrayed in the miraculous providential preservation and early life of this patriarch. After being discovered and adopted by Termuthis, the daughter of the Egyptian Pharaoh, and being raised as a son and favorite of the Egyptian court with the possibilities of being a successor to the throne, this man would denounce the position men of today are running an incessant race to gain. Rank, pleasure, power, greatness, dignity, honor, and authority—all of these were within his grasp, but Moses "refused to be called the son of Pharaoh's daughter" and denied himself of rank and greatness.

Oh! the need for saints who will loose their gaze from the positions of pomp and honor which bring self-exaltation and self-aggrandizement at the ex-

pense of true faith, charity, spirituality, and growth in grace. Can we not turn our gaze from the positions of honor to be gained through the world, to look upon "whosoever doth not bear his cross, cannot be my disciple"? Can we not turn from following those who covet position and rank to see the sorrowing young ruler departing from the Master because he would not "deny himself and take up his cross"? Can we not shield ourselves from the desire in our hearts which thirsts for power and authority, to perceive the words, "He that would be greatest must be servant of all"? Can we not leave the Sanhedrins and learning of the Gamaliels to hear the words of the great apostle, ". . . I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord"? We must refuse Satan's offer of kingdoms, thrones, power, rank, and greatness, and deny ourselves if we are to follow the example of Moses which brings us into the light of Christ and His will.

Moses denied himself of pleasure. The god of this universe manifests itself in glaring neon, blasting juke boxes, and brazen billboards which entice glib men to kneel at pleasure's shrine to pay homage, with starving children, broken homes, blighted characters, and illicit relationships as the results. Pleasure claims eighty per cent of our nation's earnings and empties our nation's churches with their "songs of Zion" to pack and jam the typical American road-houses and saloons with their tunes of "King Jazz." Moses, with intellectual, social, sensual, and all other types of pleasure offered in Egypt's land of artistry, resorts, and sensuous society at his fingertips, denounced the shadow for which all men strive, and left the melodies of Pharaoh's players of pleasure to hear the sound of bleating sheep among a despised and rejected race in the land of Midian. To follow Christ, the pleasures of a present godless, blaspheming, mocking world must be left behind for the pleasure and satisfaction of self-denial to pursue the Lord of glory and His cause.

Moses denied himself of riches which came to him in access to the treasures of Egypt. Note well the boundless wealth Moses might have enjoyed had he been content to remain a son of Pharaoh's daughter. Do not the remaining Egyptian pyramids, obelisks, temples, and statues witness to the wealth of the Pharaoh? Do not the ruins of Carnac, Luxor, and Denderah cry aloud as wonders of the world and value which might have been at the feet of Moses? Consider closely the decision to forsake and deny one's self of such treasures, and even the most devout will find it a difficult denial.

If a search were to be made to find that which holds the most power over men, the discovery of a "greenback" would tell the tale of woe—the power and love of money. Men covet it, lie for it, steal for it, kill for it, die for it, and sacrifice family, health, and life itself to gain another dollar or unearth a hidden treasure. Money makes the ignorant, wise; the debased, exalted; the profane, virtuous; the friendless, popular; the heel, a hero; and the powerless, powerful, in the eyes of earthly men and society. Under

its intoxication, crime, juvenile delinquency, and sordidness make headlines daily, and men constantly devise new and devious ways to obtain "filthy lucre without toil or sweat of brow."

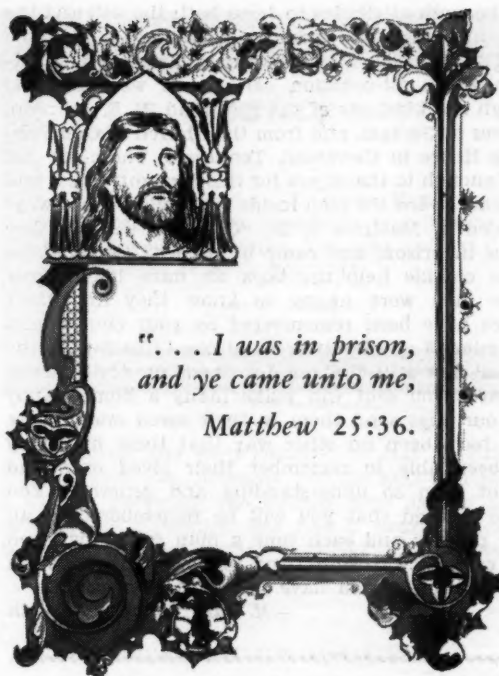
All of this Moses denounced deliberately, not as an impetuous youth, but as a sane, sensible man who was of age, educated, and "learned in all the wisdom of the Egyptians." This type of decision is demanded of all true believers, for "whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Herein we do not find a foolish abandonment of office by the statesman and property by the rich, but we do find a willingness to lay all on the altar of God as man would consecrate himself to Christ in an attitude of complete self-denial of all earthly possessions and goods.

Too often the religious styling of the age which depicts God as "the Man upstairs we can call on the phone" to bring help in time of distress and need or to supply riches, Cadillacs, and luxurious living, has infiltrated the heart of the sincere, blotting out the true element of discipleship—"if any man will come after me, let him deny himself, and take up his cross, and follow me."

We, as striving Christians for God's kingdom, cannot and must not reduce God in His attributes of holiness, righteousness, truth, justice, mercy, and lovingkindness to a state of servitude for the whims of mortal wretches such as you and I. We, in our lowly estate, cannot ascend to the height of Him "who measured the waters, meted out the heavens in a span, comprehended the earth in a measure, and weighed the mountains in a scale and the hills in a balance." We, in our sinful estate, cannot scale the infinite expanse to Him who "stretched out the heavens as a curtain, calls the stars by name, and numbers the hair of every head."

We, through selfish motives, cannot use God as a resource only to bring security and enjoyment of a more abundant fleshly life, but only as we deny ourselves through consecration and dedication of our lives to Christ and His mediatorship, do we become recipients of His promises, heirs of His kingdom, fillers of His covenant, and hopefuls of His future provided for true believers. God provides for His own—His children by adoption—through an act of "God's free grace whereby He pardons us of all our sins and accepts us as righteous in His sight only through the righteousness of Christ imputed unto us and received by faith alone." Thus, to do God's bidding and fulfill His divine purpose for all creation and life, we must deny ourselves of earthly riches which beset us and seek diligently "Thy will be done, O Lord, and not my will."

TO CONCLUDE: If any man seek an example, let him pattern himself to follow Christ in the example of Moses who "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."



Finding Christ Behind Bars

When Paul was in prison he wrote to Timothy in 2 Timothy 1:16, "The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain." Jesus said; "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40).

The Reverend H. Park Tucker, chaplain of the United States Penitentiary, Atlanta, Georgia, has dedicated his life to prison work. For twenty-six years he has served the Lord. At the age of twenty-one, he was a coal miner with only a sixth grade education. Then came the "adversity" that changed his entire life. Deep underground, in the Ewin Colliery of Pittston Coal Company, he was in an accident that cost him his arm and left him with serious leg and back injuries.

Encouraged by the Reverend Henry Coray of West Pittston to study for the ministry, H. Park Tucker entered Wheaton Academy (Illinois) where he covered the seventh and eighth grades, and four years of high school, in three and one-half years. He then entered Houghton College (New York) where he earned an A.B. degree, and he later was awarded a B. D. degree by the Eastern Baptist Theological Seminary, Philadelphia, Pennsylvania.

Since becoming an ordained minister, the Reverend Mr. Tucker has pastored churches in Ohio and Georgia. Since 1946 he has been a member of the United States Department of Justice, serving as prison chap-

lain in the federal institutions at Chillicothe, Ohio; Ashland, Kentucky; and for the last seven years at Atlanta.

In October, 1956, he received an honorary degree as Doctor of Divinity from Houghton College, New York on the basis of his outstanding contributions and pioneering in the field of religious psychotherapy for prisoners.

It was in the capacity as a prison chaplain that the Reverend Mr. Tucker became acquainted with the work of the Church of God. He has often commented on the fact that our people visit the local jails, hospitals, and road camps to carry the gospel to those within.

Several weeks ago we received a letter from the Reverend Mr. Tucker, requesting our help in one of the many problems he finds in his work as a prison chaplain. The men within the walls are limited to expense money and many of them have no funds of any kind. Several of his church members inside the walls had asked if they could obtain birthday cards to send their loved ones; and some had even requested sympathy cards to send home when a loved one passed on to meet the Lord. The Reverend Mr. Tucker prayed over this matter and decided to write us requesting our assistance in the matter since his budget is limited to other expenses.

We contacted the Reverend W. E. Johnson, Church of God State Office, in Doraville, Georgia; and through our Christian brethren of that state found

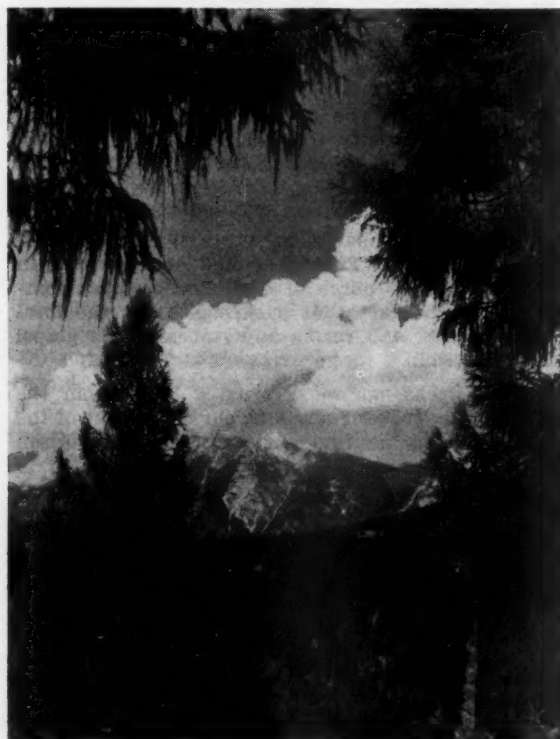
it possible to send over 4000 beautiful religious all-occasion cards to the men in Atlanta Federal Penitentiary.

In a recent letter from the Reverend Mr. Tucker he stated; "Many of the men who are members of the Church of God were happy to know they and their families have been remembered by your church, and the men of all denominations (2,340 of them) will be reminded of the kindness of our Christian brethren that are still praying for them on the outside. The cards you sent will make many a home happy when our boys send them to their loved ones. There would have been no other way that these men may have been able to remember their loved ones had you not been so understanding and generous. You can be assured that you will be remembered in all of our prayers, and each time a man sends his loved one a card he will thank God for such fine Christian understanding as you have shown in this case." The Reverend Mr. Tucker also mentioned that an article appeared in the Church Bulletin of the prison church, and that there was much favorable comment by the men, who feel that they are forgotten, but now have new faith in their fellow man and God's kindness. For they know that whatever is done for Christ's sake is done through Christ's grace; and he who

does the work attributes to Jesus both the will and the power by which the work was done.

NOTE: "We have recently received over 4,000 beautiful religious, all-occasion cards that were donated through the kindness of the Reverend W. E. Johnson, Overseer of Georgia, and from the Church of God Publishing House in Cleveland, Tennessee. There are not words enough to thank you for this thoughtfulness and kindness toward the men inside our walls. I am always reminded of Matthew 25:39, "Or when saw we thee sick, or in prison, and came unto thee?" when those on the outside help the boys we have here. Many of the men were happy to know they and their families have been remembered by your church and are reminded of the kindness of our Christian brethren that are still praying for them on the outside. The cards you sent will make many a home happy when our boys send them to their loved ones. There would have been no other way that these men may have been able to remember their loved ones had you not been so understanding and generous. You can be assured that you will be remembered in all of our prayers and each time a man sends his loved one a card he will thank God for such fine Christian understanding as you have shown in this case."

—H. Park Tucker, Chaplain



THE WHOLE DUTY OF MAN

To love our God with all our strength and will;

*To covet nothing, to devise no ill
Against our neighbors; to procure or do
Nothing to others which we would not do
Our very selves; not to revenge our wrong;
To be content with little; not to long
For wealth and greatness; to despise or jeer
No man, and, if we be despised, to bear;
To feed the hungry; to hold fast our crown;
To take from others naught; to give our own—*

*These are his precepts, and alas, in these
What is so hard but faith can do with ease?*

—Henry Vaughan

BULLETIN BOARD

Notice

The Reverend G. D. Price, formerly of Land O'Lakes, Florida, is now living in Clewiston, Florida. You may contact him now at P. O. Box 7248.

My address has been changed to 2411 Seventeenth Street, Tuscaloosa, Alabama. For the next four months I will be pastoring the church here as the pastor, Brother J. T. Peoples, has had a heart attack. My telephone is Plaza 4-6934.

—C. E. Richard

DEADLINE FOR MINISTERS

Most ministers will forfeit their coverage rights under Social Security if they fail to file application forms by April 15, 1957.

The only clergymen not faced with the deadline are those already covered and those who became ministers after January 1, 1955. New ministers have at least two years after their ordination.

Under changes made in the Social Security Law by Congress in 1954, ministers for the first time can be covered. But each minister must decide whether he wants to be covered.

The coverage will be as a self-employed person, even though he receives a salary from the congregation. Each must file by April 15 a report of earnings to the Internal Revenue Service, along with the regular income tax form. A Social Security tax of three per cent will be paid on earnings up to \$4,200.

Churches and institutions are not involved or obligated in any way. Many churches, however, are adding the cost of the tax to the salaries of ministers.

—Christianity Today

If you receive two copies of the EVANGEL after renewal, please contact the Publishing House immediately. We will make the necessary adjustment.

PLEASE NOTE:

The 15th Annual Convention of the National Association of Evangelicals referred to in the accompanying release will be held at the Hotel Statler, Buffalo, New York, April 2-4.

N.A.E. SPONSORS NATIONWIDE PRAYER CAMPAIGN FOR BILLY GRAHAM NEW YORK CRUSADE

The evening of April 3 will witness one of the greatest united prayer efforts for the Billy Graham New York Crusade. Under the leadership of the National Association of Evangelicals a concerted wave of prayer is planned which includes a midnight prayer meeting at the annual NAE convention and the enlistment of churches throughout America to pray for the New York campaign which begins May 15.

Featured as a "convention of spiritual impact," the NAE yearly gathering will hear Billy Graham on the theme "The Lost Chord of Evangelicalism," on the afternoon of April 3. In the evening Dr. Armin S. Gesswein, chairman of the NAE Spiritual Life Commission, will be the principal speaker. Dr. Gesswein has been associated with Billy Graham in a number of campaigns and has assisted in organizing prayer support for the New York meetings.

Following Dr. Gesswein's message, the convention will assemble to pray for the Billy Graham New York Crusade. W. G. Haymaker, crusade prayer chairman, will present an up-to-date report on prayer backing for the meetings.

Emphasis is being placed by the NAE on the enlisting of churches to pray specifically in their mid-week prayer services for the New York Crusade and revival. Churches interested in joining this united prayer effort are urged to send post cards, stating they will be praying, to the headquarters office of the National Association of Evangelicals, 108 North Main Street, Wheaton, Illinois. The cards will be on display state by state at the convention in a demonstration of unity in prayer among evangelicals of America.

UNITY IN PRAYER PLEDGE

National Association of Evangelicals
108 North Main Street
Wheaton, Illinois

WE WILL BE PRAYING, WEDNESDAY, APRIL 3 (or another night of that week), joining with the delegates to the 15th Annual Convention of the National Association of Evangelicals in prayer for the Billy Graham New York Crusade and revival in America.

ADDRESS _____

PASTOR _____

CHURCH _____



testimonies

WHY I AM A PENTECOSTAL MINISTER

By CHARLES EVANS

Let me say first of all I was not raised in a Pentecostal Church. I was born in England in a Methodist home and for the first twenty-one years of my life I went to the Wesleyan Methodist Church in my home town. I had never heard of Pentecost or knew anyone that believed in this way. I emigrated to Canada in 1929 and for a number of years attended irregularly the United Church of Canada.

In 1937 I obtained work on a farm in Killam, Alberta, and since these people went to church on Sunday I also went with them. Their church was different from anything I had attended previously, and I felt that their religion was sincere. When they sang their songs they sang as if they really enjoyed their singing. When they prayed I felt that they meant every word of what they said and expected to be heard by God. Then I heard them testify of salvation. This was something new to me, and I watched them to see what it was they had.

About the fourth week of attending services I felt strangely moved upon. I could not analyze my feelings, but I knew there was something that these people had that I knew nothing about. I went back to my room that Sunday night and went to bed, but I could not sleep. I remembered how they had prayed; I remembered how they had sung, and with what an anointing the preacher had preached. I could not remember one single word he had said, but I knew that what he had said was true. I also knew that there was

only one way to settle the matter in my own heart and mind and that was to get what they had.

It was sometime in the early hours of the morning after tossing in my bed that I decided to get what they had. I got out of bed and knelt by my bedside and said a few simple words. I can remember them yet; I said, "Lord Jesus, make me like these other people are," and got back into bed. I immediately went to sleep and awakened in the morning around five o'clock and got up to do the chores. I little realized just what had happened to me, but when breakfast time came and the farmer picked up his Bible to read and pray as was his custom, I entered into the morning worship with joy. This was real. It was real to me. Up to this time it had been just another of those things that some peculiar people do. I wanted to hear more of the Bible, and that night before retiring I asked the lady of the house for a Bible. She looked at me strangely but gave me one.

Some might wonder if I noticed any difference in my life. Yes, I did. I noticed a great change in many ways. I knew that what I had prayed for I had obtained. I noticed first of all that I no longer desired to smoke or drink. I noticed I no longer desired to associate with those who did these things. I no longer used the name of the Lord in vain. I no longer thought along the lines I had thought all my life. I wanted to read God's Word, the Bible. I desired to hear the Word of God preached in the Pentecostal Taber-

nacle as often as there was a service there. I found a joy in prayer, and received many answers to the most simple prayers and about the most common things of life. I found that Jesus Christ, the Son of God, had become a real Friend to me in my daily life. The greatest change in my life, however, was the fact that I knew that my past sinful life was forgiven and that I was a child of God. This was no supposition. This was real. This was something that was fact and has been fact ever since. The stars looked brighter. The fields looked purer. The atmosphere seemed clearer. I could see God's handiwork in everything. He was living, and I was living in Him. I had been "born again."

I went to the Tabernacle steadily and heard the Word of God as it was expounded week by week, and learned many things from God's Word that I had never heard before. I heard of divine healing. I heard of the baptism with the Holy Ghost. These things were new to me, but I found they were in God's Word and I began to expect to receive all the things God has said I could have. I was healed a number of times. I received the endowment of power that comes from being baptized with the Holy Ghost as the Lord Jesus promised.

I also felt that I should preach this gospel myself. However, it was a number of years before that took place. In the meantime I had married and we had a family of two girls. In 1944 my call to preach became very real, and I felt I must obey the call of God. We sold our home and went to Bible college in Winnipeg. While there God most miraculously supplied our financial needs. We only had \$400 when we went to Winnipeg, and it cost us \$110 a month for rent, lights, food, and travel while there for eight months. We never asked for anything, but we never went without. In the early summer of 1945, we were in Moose Jaw, and in the early fall we went to our first church in Rolling Hills, Alberta.

This so far has been just a glimpse of what God has done in my life. We have been in the min-

istry now for ten years, and we have seen God perform many wonderful things. We have seen lives changed in a moment as they were surrendered to Him. We have seen people healed of many diseases. We have seen children, adults and old people brought to Jesus Christ. We have seen the tears run down their faces as they realized, for the first time, that God was real, and that they have felt His cleansing in their lives. Today I do not have much money; I do not own a home; I do not know where I might be tomorrow; but I would not change it for anything this world has to offer.

I am a Pentecostal minister because I know that God alone has

power to wash away the sins of a lifetime. The express purpose of God's sending His Son to this world was that He "might save sinners." He died on Calvary for that purpose and I know this experience is real. I am a Pentecostal minister because I know He has power to cast out sickness and disease. I have seen many healed in marvelous ways. He came "that they might have life, and that . . . more abundantly." There is no better life than the life of Christ within you and me. I am a Pentecostal minister because He saved me, empowered me, and sent me out to preach His gospel; like Paul the Apostle, I must say, "Woe is me if I preach not the gospel."

on the hearts of many here in the States to sponsor a native pastor, also to build some good churches in those needy fields. There are many fine young men and women that feel the call into the ministry and are eager to attend our schools there, but because of their poverty-stricken condition they cannot attend. We can say with the Master, "The harvest truly is plenteous, but the labourers are few."

Alabama Preacher Leads 250 to Christ During Visit to Missions Field

By L. W. JONES, Birmingham, Alabama

For many years I had longed to go to the missions fields but never felt that it was possible, but the Lord made it possible through precious friends such as Brother and Sister James A. Burns, Mrs. Ada Graham, and many others who contributed to help on my expenses. I left for San Juan, Puerto Rico on November 10, and was met at the airport in San Juan by Brother Collazo, Overseer of Puerto Rico. I spent a week at the headquarters church in a good revival in which many were saved and healed. Brother Collazo, a precious man of God, is doing a great work there. The many churches I saw as we toured through the mountains spoke of the labor that he and others had put forth. God is blessing there.

I flew to St. Thomas in the Virgin Islands where I spent two glorious weeks of revival. Many were filled with the Holy Ghost and multitudes were healed. Brother and Sister Bolan are working hard in many ways. They have built a nice five-room parsonage and God is blessing their labors there. I returned to Puerto Rico where I found the Bible school progressing.

Leaving there two days later

for Kingston, Jamaica, I traveled with Brother P. F. Taylor to many of the churches in the mountains, and to the Bible school, which is a great asset to the work in Jamaica. On leaving Kingston, I went to Clarkston, a village located in the mountains on the north side of the Island. God greatly blessed us in a week's revival. After two nights with the saints at Highdenton, I went into the western area and spent from one to four nights in each place, going as far into the mountains as I could. God met with us in every service; as many as 22 were saved in one service. God gave me a total of 250 souls on this trip and hundreds received healing, for which I give God all the glory.

I would like to say a few words about the needs of the pastors and churches which I visited. In many of the villages, the churches were framed of poles; some were covered with corrugated roofing, while others were covered with boughs of coconut palms. Some had walls made of woven bamboo while some were made of stone but had no doors or windows. Many of the pastors, some with large families, were living on as little as \$10 per month. Pray that God will lay it

Has Been a Christian Sixty-one Years

ROANOKE, Ala.—I am a widow 71 years old and I would like to give my testimony. I have been walking with God for 61 years. I was saved when I was 10 years old. I love the Bible and find in reading it that it is a pathway of love and truth. Inside its covers are a garden of fruit, and wells of living water. God has blessed me in praying for the sick. The lame and blind have been healed and the dead have come to life again. Only one time in 50 years has a doctor been called for me. I am always glad to help those in need of prayer if they will write me. I am too old to go and preach as I once did, but I can pray and help in that way.

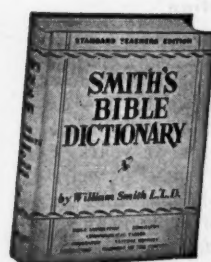
—Mrs. S. F. Bowen

Defective Hearing Instantly Healed

MILES CITY, Montana—About five years ago my hearing began to get really bad. I was finally forced to resort to a hearing aid. Sister Jennie Evans came to Miles City for a revival. Some friends asked me to go and, glory to God, I am glad that I went. She prayed for me and God healed me instantly. I am thanking God for Sister Evans and her wonderful Church of God mission here.

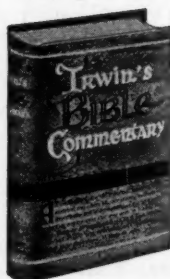
—Elizabeth Tyler

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2. What is the purpose? To carry inspirational and theological material for the development of the Christian life, and to carry news and reports of the Church of God activities all over the world.
3. What is its distinction? It is the oldest Pentecostal publication printed today, having been published continuously since 1910.
4. What does the **Evangel** contain? Editorials on current issues, sermons, questions and answers, devotional aids, doctrinal studies, missionary stories, church news, testimonies, and other similar material.
5. How frequently is it published? Weekly.
6. Is it an expensive publication? No. A one-year subscription costs only \$2.00. Four subscriptions in one order are \$1.75 each.
7. Who are prospective **Evangel** readers?
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 4. Merchants who receive patronage from your church members.
 5. Other Pentecostal people in your town.



reports

GREAT PREACHING HIGHLIGHTS THE ALABAMA PRAYER CONFERENCE

The 1957 Alabama Prayer Conference began on Monday night, January 14, and continued through Wednesday night, January 16. Every prayer conference that this writer has ever attended in the Church of God has been most uplifting; however, none has been commensurate to our 1957 Alabama conference.

When on that first night the great air-conditioned auditorium of the Crichton church in Mobile began to ring with the songs of Zion, one felt that God was very near. As Brother Earl P. Paulk, the night speaker of the conference, on that first evening emphasized the importance of "Preaching the Word," we all realized anew that God's Word must be paramount in our messages. On that first evening and throughout our prayer conference, Brother John L. Byrd, Overseer of Alabama very capably moderated the conference. His admonition to the ministry during the convention was well-received.

Brother Byrd had appointed Alabama pastors to speak on assigned subjects during the day services. Tuesday morning Brother S. E. Bussey preached an anointed and most enlightening message on "The Minister: His Responsibility to the World." The same morning Brother A. V. Coker thrilled and challenged us with a message on "The Minister: His Responsibility to the Church."

On Tuesday afternoon Brother F. M. Sides warningly reminded us of "The Minister: His Responsibility to God." His preaching was

anointed by the Holy Ghost. At 4:00 Tuesday afternoon a regular state alumni meeting was held in which new officers were elected.

Tuesday evening Brother Paulk preached as a man can preach only when God is with him. He held our closest attention as he preached concerning the Church. To say the least, this was a great and wonderful sermon.

After an inspirational song service on Wednesday morning, Brother W. E. Hodo spoke to us at ten o'clock on the subject, "Factors Which Tend to Hinder a True Spirit of Worship." He covered this subject thoroughly, as he so ably preached to us a great message.

At eleven o'clock Brother L. W. McIntyre blessed us as he spoke on "Factors Which Tend to Create a True Spirit of Worship in the Church." He reminded the pastor that he is largely responsible to see that God is really worshiped in a service. On Wednesday afternoon Brother E. A. Ballenger effectively told us of "Factors Which Tend to Bring a Revival to the Church." He was anointed by God and his message was most challenging.

Wednesday evening, the last service of the conference, Brother Paulk continued his glorious preaching about the Church. All marvelled at his preaching. As adieus were bidden, the parting words among those of the great congregation were, "Surely, this has been the greatest of all."

—Clyne W. Buxton,
Sunday School and Youth Director
of Alabama

Pastor Leads Church to Marvelous Increases

BLUE RIDGE, Ga.—I should like to report some of the progress that the Blue Ridge Church of God is making. We have a fine pastor and his wife, Brother and Sister Tarpley. He is a good pastor, feeding the flock and drawing them nearer instead of driving them out. It is just wonderful to see how the Lord is blessing in the Blue Ridge Church of God since he has been our pastor. The attendance has more than doubled. The revival spirit is running high. People are praying through to real salvation in almost every service. Pray for us to continue on in the name of Jesus.

—Mrs. J. D. Hudson

Marvelous Progress Noted in Chapman, Alabama

CHAPMAN, Ala.—We are happy to report to you that we had a wonderful outpouring of the Holy Ghost in our regular Sunday night service on December 16. Fifteen were saved, 4 were sanctified, 1 was filled with the Holy Ghost. We are deeply grateful to God for these blessings and for the wonderful group of people we have to work with. Last week we organized two *Lamplighters* clubs. We are thankful for our young people. Pray that the revival fire will continue to burn at the Chapman Church of God.

—John Thomas, Pastor

Extensive Redecoration of Church in Winston-Salem

WINSTON-SALEM, N. C.—The Church of God at Winston-Salem, North Carolina, is really moving for God. In the midst of a storm-tossed and war-torn world we are glad for the faithful few who are still striving to promote the kingdom of Christ by building the Church of God. At our annual home-coming \$1,441.83 was raised. Using this fund with some donated work, we have been able to raise the value of the church and parsonage about \$4,000. The stage in the church has been

reworked, lowering the ceiling, adding two prayer rooms, one on either side, and furnishing each with desks and a file for the clerk. A six-foot carpet is being placed around the altar. The vestibule was altered, replacing the inside door with beautiful glass paneled swinging doors. The parsonage looks like an entirely different place with new furnishings, including a modern sectional living-room suite and wall to wall rug, new furnace, and a new garage. By getting our living-room suite at cost we saved almost half the price. With all these improvements our parsonage now has approximately \$1800 more value. We appreciate all these blessings from God, and the work of our good pastor, Brother E. L. Moore, and his wife. We recently closed a revival with Brother George Voorhis as evangelist. Eight were saved, 1 was sanctified, 1 was filled with the Holy Ghost, and 5 were added to the Church. Many rededicated their lives to God. Brother Voorhis proved a real blessing to the church. He was formerly of the Catholic faith, and has suffered for the Lord's sake, but he is very humble and preaches with power and is an inspiration to all. Brother Voorhis will be a blessing to any church.

—Louise Wall, Reporter

Records Are Broken After Standing Seven Years

BASTIAN, Va.—As this year comes to a close I should like to praise God for the wonderful year I have spent in Bastian, Virginia. The month of December has broken all records that had stood for a period of seven years. Our Sunday School attendance one Sunday was 185, and the average for the month was 137. Never has a church showed more love for their pastor at Christmas time. Sister Ray and I received so many lovely gifts it was wonderful. The Bastian Church of God is one of the best, and after working with these people for one year it is a pleasure to look backward to what has been accomplished and also forward because we know there are greater things ahead.

—C. G. Ray, Pastor

"Pioneering for Christ" Is the Theme of the Tennessee Prayer Conference

The theme of the Tennessee Prayer Conference for 1957 was "Pioneering for Christ." The conference began at two o'clock in the afternoon on Tuesday, January 8 and continued the following evening. The host church for the meeting was the Eighth Avenue Church of God, Knoxville, Tennessee. The evening speaker was the Reverend Earl P. Paulk, Assistant General Overseer of the Church of God. Speakers for the afternoon services were: the Reverend C. E. French, the Reverend Floyd Timmerman, and the State Committee on Evangelism composed of the Reverend John Black, the Reverend W. T. Morefield, and the Reverend James L. Slay. Although the modest overseer of Tennessee, the Reverend W. C. Byrd, kept himself in the background most of the time, the effects of his planning and leadership were very much in evidence throughout the conference.

Brother Paulk and Brother Byrd launched the new project, "Pioneering for Christ Club," by challenging the ministry and laity of Tennessee to reach new territory for the Church of God. The state overseer cited the fact that there are more than twenty-eight cities in Tennessee with a population of from 2,000 to 13,000 which have not as yet been reached by the Church of God.

The delegates present responded to the challenge by giving an offering of more than \$400 and pledging to take the message back to their people, giving them an opportunity to join in the effort by pledging themselves to give one dollar each month for a year. Each person who joined the club also promised to pray for people to be saved, and to witness for God to at least one person each day.

The determination of most of the delegates to promote evangelism in the state was summed up by one delegate who remarked, "We have talked about evangelism long enough, now it's time we did something about it."

One of the highlights of the convention was a series of messages by the State committee on Evangelism:

John Black, W. T. Morefield, and James L. Slay. Their subject was, "What the lay member, the pastor, and the church can do to promote evangelism."

The evening speaker, the Reverend Earl P. Paulk, challenged the capacity crowd to be witnesses for Christ. He stated that power to witness came from being anointed with the Holy Spirit rather than from any human effort. In his closing message, Brother Paulk assured his listeners that God was with them even as He had been with Moses and that God would preserve and protect His people as it became necessary.

Tears ran down many faces as the Reverend C. E. French preached on the subject "Suffering and Reigning," in one of the afternoon services. One could sense that the delegates were searching their hearts as this stirring message went forth. No doubt many were brought back to a realization of the deeper issues involved in Christian living.

The pastor of the North Cleveland Church, the Reverend Floyd Timmerman, chose as his subject, "God Provides When We Decide." He stressed the need of establishing definite goals in life and working to reach those goals until success came. He cited the example of Abraham whose goal was obedience to God. Abraham was willing to offer his son to God, believing all the time that God would provide a sacrifice.

Special music and singing for the services were under the direction of the state Sunday School and youth director, the Reverend Bennie Triplett. The congregation obviously enjoyed every song. Often sounds of rejoicing were heard among the people.

It was quite evident that the Spirit of God was directing the program of the 1957 Tennessee Prayer Conference, and with His inspiration and the faithful efforts of loyal Church of God members throughout the state, the Church of God cannot fail to make outstanding progress this year.

Earl J. Gilbert, Reporter

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